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Saturday Night Sermons

—BY—

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Rector of Christ Protestant Episcopal Parish, Los Augeles, Cal.

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Speaking the Truth in Love.

DECEMBER 1, 1904

ADVENT

The solemn splendor of the Collect for Advent Sunday puts its impress upon the whole season. Deep and serious thoughts crowd upon one, of the long, hard struggle of the race to reach better things before the Incarnation brought its messages; solemn meditations fill the mind with wonder at the meaning of those words which symbolize future destinies; heavy are the burdens which the Church in her collects lays upon her children: the study and the ministry of the Word. Deep, serious, solemn, burden-bringing seems the Advent season, full of the struggle with the works of darkness; but yet the sky is bright—the Sun of Righteousness is near his rising. All the subdued glory, the radiant darkness, which heralds the dawn hangs over us. We study, we pray, we meditate in hope. That is the spirit of the collect. Works of darkness, but an armor of light; death, but life immortal are its contrasts.

THE CHRISTIAN IDEAL OF MARRIAGE

Now that the smoke of the battle has cleared away it is possible for the Church to direct her attention to the things which will count most in the national struggle for the preservation of the family. We have a great work to do in moulding public opinion. We must do it persistently and thoroughly. We must have, therefore, a clear consciousness of our aims, and that means a clear understanding of the Christian ideal of marriage. We cannot, here, treat the matter at length, but we may venture to suggest some elements which enter into it.

The Christian ideal of marriage is summed up in Christ's statement: "For this cause shall a man leave his father and his mother and shall cleave to his wife, and the twain shall become one flesh." There are three inferences which flow from this statement as ideally the most important parts of it. The first is that the marriage relationship takes precedence of all other human relationships. In the vivid Oriental expression a man is to leave his father and his mother for his wife. The ties of blood relationship, and of friendship are entirely subordinate to that new tie established in marriage.

The second inference is that this pre-eminent place of the marriage relation is due to the fact that it is a voluntary relation. A man cannot make himself to be a son, nor a brother, nor a cousin; nor in anything like the same direct and immediate way is his fatherhood established. But he does in direct and immediate and conscious way constitute himself a husband. The meaning of the Prayer Book service is wholly such. "Wilt thou?" is the question which is asked. And it is out of this personal freedom of the act of union that there come necessarily all the added phrases of love and comfort and honor, and the emphasis upon the exclusion of all others. A man gives *himself;* a woman gives *herself;* and therefore is involved all that completeness of spiritual and moral as well as physical oneness upon which the service dwells. It is robbing the service of its beauty and its depth to conceive of it (as the mediaeval theory does) as a formula which ties an unbreakable bond, regardless of the personal factor. Where there is not love and a whole-hearted giving of one's life into the other's keeping the service is in some degree a mockery. It is, then, the personal and voluntary character of the relation which gives it its pre-eminence.

And the third inference is that marriage, in order to be a Christian marriage, cannot be regarded by any party to it as a temporary relation. It is entered into, and must be considered as a permanent and indissoluble union. This is the fact upon which all Christian people agree. The question which has for so many centuries been debated in the Church is another question. It is whether, when all the essential elements in the relation have been destroyed, the relationship is to be counted as still existing. That is another question. What we are concerned with now is the Christian ideal. We repeat, the ideal is that marriage is a permanent tie; that it cannot be put off at will; that the surrender of self is not conditional upon the other party giving satisfaction; but that in entering upon it, each party is bound by the most absolutely solemn vows, by the sanction of the Church and the intention of the State to hold only to the other. That they may not find realized all that each expected in the other, has nothing to do with their duty. They have surrendered themselves voluntarily and have become "one flesh."

It is that ideal which the Church must teach, Christian people must hold, and the men and women of America be won to accept.

THE CHURCH AND LABOR

One of the most encouraging signs of the late convention in Boston was the real interest apparent in what concerned the relations of capital and labor. The report of the Joint Commission was admirably clear, sensible and striking. It commanded approval in the convention and commendation outside of it. The Pastoral Letter has carried the seriousness of the whole problem to every congregation in the land and cannot fail to start people to thinking.

In the Pastoral Letter, however, was a phrase which is worth noting, because it is symptomatic, we believe, of a widespread attitude in the Church and that an attitude which is certainly not to be reckoned as hopeful. The Bishops in speaking of the *working men* speak of them as "less favored than ourselves." By the "ourselves" they surely did not mean to indicate the House of Bishops, nor yet again the members of the convention as a whole. They referred obviously to the Church at large—and equally obviously they implied thereby something about the position of the Church at large toward the laborer. They implied that enough working men do not belong in the congregations of the Church to make it worth while to count them. That is unfortunately largely true and deeply to be regretted; but the other implication is much more to be regretted because it implies an attitude which makes such a condition hard to deal with. It suggests a kind of objective, outside way of regarding the working class which makes sympathy patronizing, and understanding academic. Perhaps the fear is groundless; but let us suggest a test of it.

The convention of the Federation of Labor has just met in San Francisco. With what kind of feelings did most church people read of it, if they read of it at all? Did they read of its actions with a real sympathy, an interest commensurate with the numbers it represented and the vast interests involved? Or did they have that feeling

that it belonged to another sphere of life; that impassive kind of interest with which we read of the meeting of the Hungarian Diet or the German Reichstag? Did some of them even find hostility or ridicule rising in their minds? Let us test ourselves; and if we discover that we think naturally and inevitably of their interests as *theirs* and not *ours*, let us try to change the pronoun; for *their* interests are *our* interests and we are brothers one of another.

SEVENTH MISSIONARY DISTRICT.

Missionary Work on the Southern Oregon Coast.

[Bishop Keator of Olympia has been helping the aged Bishop of Oregon by a visit to the interesting Mission of Mr. Horsfall in Coos Co., of which he sends the Bishop the following account, which it is hoped the **Pacific Churchman** will find room for in its columns.]

Dear Bishop Morris: On my return from the trip to the Coos Bay country, where I made a number of visitations for you, I want to give you a detailed report of the work.

First of all I want to thank you for the privilege you have afforded me in going over this very interesting part of your great field and seeing the splendid work which the Church is doing under the care of the Rev. Wm. Horsfall.

I left Portland on Wednesday, August 31, and after a day's ride on the cars, reached Drain, where I spent the night. Thursday morning I left Drain at 5:30 by stage and after a ride of 36 miles reached Scottsburg. At this point I exchanged the stage for the little river steamer. The 20-mile trip down the Umpqua River to Gardiner was both a surprise and a delight. In many places the scenery quite rivals that of the beautiful Columbia.

I have held six services, preached six sermons, made three addresses, celebrated the Holy Communion twice and confirmed twenty-five persons.

With grateful appreciation for the privilege of this trip,

Faithfully yours,

FREDERIC W. KEATOR.

The office editor desires to express his regret that this article has remained so long unprinted.

District of Sacramento.

Mr. Geo. H. Andruss, of St. Mark's Chapter of the Brotherhood of St. Andrew, Berkeley, paid a visit, on November 5th and 6th, to the Chapter of the Mission of the Holy Spirit, Vallejo. On the evening of the 5th a large representation of men and young men convened at the residence of Captain Guy Shirley, where Mr. Andruss made a brief address and spoke of the many interesting features of the recent convention at Philadelphia. He also addressed a large congregation on Sunday evening at the regular service, speaking more fully of the convention and what transpired at it. Mr. Andruss is a ready speaker and is full of enthusiasm of the right sort.

The Ladies' Guild of the Mission of the Holy Spirit, Vallejo, held a bazaar on November 10-12. They were favored with beautiful weather, a large attendance and a liberal patronage. The interior of Eureka Hall was transformed into a bower of loveliness, with booths artistically constructed and tastefully decorated, at which a thriving business was done each evening. At this writing it is estimated that approximately five hundred dollars was realized.

The members of St. Augustine's Church, Jackson, assisted by the people of the neighboring missions of Sutter Creek and Mokelumne Hill, and led by their energetic and painstaking rector, are building a rectory at a cost of about $1500. Mr. Tuson's work in this large field is bearing fruit, and evidences of permanence are steadily increasing.

The work at Corning and its out-stations is now in the hands of Rev. S. C. Fatt, who recently arrived from Canada. Here he finds a large and interesting field, with one church building incomplete in its interior, and congregations worshipping in halls at Orland and Willows. Thus the genuinely missionary character of much of the work in Sacramento is apparent.

Much needed repairs and improvements have been made at a considerable cost on the church building of Trinity Parish, Nevada City, which render the exterior more secure and the interior more churchly and beautiful. The Rev. W. A. Rimer is fortunate in his choir, which has a large membership and possesses more than the average of musical talent. A very successful service of song was given on the evening of September 18th.

Colusa has lost its rector, Rev. W. J. O'Brien, who has gone to take charge of the work at Yreka. Mr. O'Brien has labored faithfully at Colusa, where he has established daily Morning and Evening Prayer, with the Litany on Fridays and the Holy Eucharist on every Sunday and all Holy Days. May his efforts in his new field be crowned with success.

The Rev. Geo. E. Swan entered upon his work at Trinity Church, Sacramento, on September 1st, when he and Mrs. Swan were tendered a hearty welcome at a reception given in their honor. Trinity rejoices in the possession of a new rectory, situated beside the church, and which has already become the centre of parochial activities.

The Rev. Caleb Benham, who is now in charge of Grace Church, Suisun, is meeting with a cordial response to his efforts among old and young alike. The choir membership has been increased and the pioneer organization, the Ladies' Guild, ready always to second the vestry in bearing the financial burden of the parish, is now nobly assisted by the "Helping Hand," a society of young ladies, in furnishing the rectory.

Trinity Parish, Reno, has organized a castle of the Knights of King Arthur, otherwise known as "Boys' Round Table." This organization has enabled many a rector to solve the problem, "How shall we keep the older boys in the Sunday School?" In any parish it may be made a power for good, and Mr. Unsworth will develop it to its full capacity of usefulness. The Sunday School has a well equipped library. During the summer some two hundred volumes were added.

Improvements have been the order of the day in St. Paul's Parish, Virginia City, Nevada. These have been made in both church and rectory. Much praise is due to the rector, Rev. H. A. R. Ramsay, whose zeal and enterprise have lifted this once fine old parish out of the slough of despond. Various parochial organizations are kept busy and the church and her ways have been extended to nearby communities, where active and earnest efforts are being put forth and accompanied by steady growth and gratifying results.

GENERAL NEWS.

The Rev. Franklin S. Spalding, Rector of Erie, Pa., and examining chaplain to the northern convocation of the diocese of Pittsburgh, has accepted his election as Missionary Bishop of Salt Lake, and it is hoped that his consecration may take place on December 21, St. Thomas' Day. High testimony is borne to the wisdom of the choice of the Convention, as well as to the late Bishop Leonard, in the words of the **Intermountain Catholic** following the announcement of Mr. Spalding's election: "We extend a hearty and Christian welcome to the clergyman endowed with the dignity, trusting that he will fill the measure of broad thought and action which so well became his predecessor."

The consecration of the Rev. Logan Herbert Roots to the Missionary Bishopric of Hankow, China, took place in Emmanuel Church, Boston, November 14th, four missionary bishops taking part in the ceremony. In the procession were seven bishops, namely, of Massachusetts, Rhode Island, Tokyo, Shanghai, Kyoto, Western Massachusetts and Porto Rico, preceded by nearly one hundred priests and fifty seminarians from Cambridge Theological School. The consecrators were the bishops of Shanghai, Tokyo, and Rhode Island, all the seven bishops assisting in the laying-on of hands. The bishop of Massachusetts preached from John x 14-16. The newly consecrated bishop received a number of gifts, including a ring from the St. Paul's Society at Harvard and a beautiful communion service for use in his cathedral, from the alumni of Cambridge Theological School.

The Rev. Albion Williamson Knight will be consecrated missionary bishop of Cuba on St. Thomas' Day, December 21st, in St. Philip's Cathedral, Atlanta, Ga., by the presiding bishop and the bishops of Florida and Georgia. He will be presented by the bishop-coadjutor of Fond du Lac and the Bishop of Mississippi, and the sermon will be preached by the bishop of Louisiana.

The consecration of the Rev. Robert Strange, D. D., to be bishop-coadjutor of East Carolina, took place in St. James' Church, Wilmington, N. C., on All Saints' Day. The bishops taking part in the service were Dr. Capers, South Carolina, presiding; Dr. Cheshire, North Carolina; Dr. Gibson, Virginia, consecrators; Dr. Randolph, S. Virginia; Dr. Horner, Asheville, and Dr. Bratton, Mississippi. Physical weakness prevented the bishop of the diocese, Dr. Watson, from being present, but he sent a note of welcome and greeting, and invocation of God's blessing to be put into the hands of Bishop Strange, immediately upon his consecration. The sermon was preached by the Bishop of South Virginia, who in closing reminded his hearers of the work done by their beloved diocesan during his sixty years in the ministry, for twenty of which he had been their bishop. The Holy Communion was administered to the bishops present by the presiding bishop and to the clergy and congregation by the bishops of North Carolina and Asheville, and by the new-consecrated bishop-coadjutor of East Carolina.

Referring to the resolution passed at the General Convention to the effect that the men of the Church should make an offering for missions at the opening of the Convention of 1907, it is well observed that while the offertory calls for parochial offerings and the Auxiliary for the women's offerings, the children's contribution being collected in the Lenten mite-chests, the individual man goes scot-free. Now, it is hoped, once in three years at least, he will have an opportunity to come forward as a man to contribute his share of the work.

Bishop Edsall, Minnesota, laid the corner-stone of a new church for the Swedes in St. Paul the other day, to take the place of one destroyed by the cyclone in August last. The Bishop in his address spoke of the pleasure felt by American Churchmen in assisting to provide for the needs of Swedish Churchmen.

A memorial tower to the late Bishop Whipple, the addition of which to the cathedral at Faribault was begun before his death, the Archbishops of Canterbury and York and the Bishops of London and Winchester being among the contributors to its cost, has just been completed by the setting into its north wall of a memorial tablet of Indiana limestone, artistically carved with the following words: "This Tower is the Thanksgiving of many People for Henry Benjamin Whipple, First Bishop of Minnesota, and is the Symbol before men of the supreme Value of a Righteous Man." The tablet is the gift of Bishop Potter of New York and Thomas Irvine and Reuben Warner of St. Paul. Roman Catholics and Protestants of all denominations helped build the tower, as well as many Indians of the North and colored people of the South. The Bishop's widow has added a chime of ten fine-toned bells.

The University of Chicago publishes a paper called the **Biblical World,** in which every month a passage from Scripture is given in the original, followed by the Authorized and Revised versions, a number of modern renderings and a translation by the editors intended "to express the idea as one would now express it if the idea were quite new and he wished to tell it to some one else." Here is the latest specimen—the combined editors' rendering of: "Thou wilt keep him in perfect peace whose mind is stayed on Thee"—"The mind that is supported upon a firm confidence in God, God keeps in undisturbed peace, free from all anxious questionings or fears and in the enjoyment of the blessings of God." Well may Prof. Gardiner, in his article in the **Atlantic Monthly,** say that such renderings reach the level of the daily newspaper.

The jubilee anniversary of the proclamation of the dogma of the immaculate conception by Pope Pius IX will be celebrated on December 4, 5 and 6. A reproduction of the Lourdes grotto, recently closed by the French Government, will be set up in the garden of the Vatican, and the rites will culminate on December 8 with the coronation of the image of the Virgin in the choir of St. Peter's by Pope Pius X. Roman Catholics from all over the world have contributed to the gems which adorn this crown, which is valued at more than $20,000.

In an article in the **Critic** on the present distaste for the higher poetry, Mr. Bliss Carman points out that lovers of poetry are not the only complainants. "Out of twelve hundred students in Harvard, Yale, Columbia and Princeton graduating this year, only twenty-eight of all denominations are reported as intending to enter the ministry."

The separation of Church and State in France is practically completed. A period of transition is provided for, the clergy being allowed four years in which to make arrangements for the private support of their churches. The French Embassy to the Vatican is suppressed, and a system of pensions is established for the dignitaries of the church, according to age and rank.

The famous Cope of Ascoli, now famous in other respects than as one of the greatest textile treasures in the world, has been returned to Italy. It was stolen from Ascoli Cathedral two years ago, and several arrests, including some priests, were made, among them that of a photographer at Florence, who had issued postcards with photographs of the cope, although, as the Ascoli officials declare, it had never been photographed before its loss. The photographer killed himself in prison, leaving a note asserting his innocence, and that when the thief was found he would be "too powerful to be touched." It had in fact come into the possession of Mr. J. Pierpont Morgan, who had purchased it so innocently that he lent it for exhibition to the South Kensington Museum in London, where of course it was soon recognized, and the Italian Ambassador to this country was instructed by his government to open negotiations with a view to its recovery. Mr. Morgan, having satisfied himself that it really belonged to Ascoli, voluntarily handed it over to the Italian Government, thereby putting a stop to the insinuations in which the Roman Catholic papers had been indulging. But as no more arrests have been made and nothing has transpired respecting the way in which the cope reached Mr. Morgan, who spends much of his wealth in collecting art treasures, it is thought that the investigation has revealed a scandal which the authorities preferred to suppress. Experts think that this marvellous piece of work was probably stolen from England, where it was made, more than 600 years ago. It is a brocade of gold thread on a kind of canvas, on which are embroidered fifteen circular and four semi-circular medallions, representing the Madonna and Child, the Head of Christ, the Crucifixion of St. Paul and portraits of a number of early popes. Seed pearls were lavishly used in the work, but they have long ago been worn off. In all other respects it is almost as perfect to-day as when Pope Nicholas IV presented it to Ascoli, his native place, in the year 1288.

A Dying Church.—The Ancient Coptic Church, originally founded, it is said, by St. Mark, and which boasts of Athanasius among its teachers, is pronounced doomed. Islam and the Roman Church have received many of its former members, but the American Presbyterian missionaries, though they have not sought to proselytize those who are already Christians in name at least, have proved a stronger attraction than either of the other two. "Give us priests who can teach us," is the cry of those still remaining in the Church to their bishops, but the latter can only be chosen from among the monks of one of four strictly secluded and antiquated monasteries in the desert, and know nothing of the advance of science or the requirements of the world at the present day. Such is the report of this interesting and once influential body made by Mrs. Lewis and Mrs. Gibson, two ladies who have enriched the University of Cambridge (England) with many valuable manuscripts, discovered in Coptic monasteries, in Egypt and Nitria. Mrs. Lewis, in an article in the **Century,** mentions as another cause of defection the one hundred and seventy days in the year on which members of the Coptic Church must abstain from fish, meat, milk, eggs and butter, many families abstaining from all food on those days till 3 in the afternoon. The race, she tells us, is physically and intellectually weakened by this interference with its nutrition. Its marriage customs, also, are becoming unendurable. A young man's bride is chosen for him by his mother or sister, and he cannot see her face until one, or even two days after he has been indissolubly united to her. "These things all taken together show that a change is impending."

NATIONAL CHRISTIANITY.

The Rt. Rev. William Awdry, Anglican Bishop of South Tokyo, Japan, contributes to a late number of the **C. M. S. Japan Quarterly** a remarkable article on the right attitude of Christians and Christian nations towards the Japanese, who, there seems to be very little doubt, will shortly by an edict establish a pro-Christian church in the empire. The Bishop pleads for allowing the Japanese to work out their own salvation. "For foreigners to talk much about it is to antagonize Japanese patriotism." Example, rather than precept, is what is needed. But where, asks the Bishop, is the example to be found? After passing under review the national acts of Russia, France, Germany, Italy, England and the United States, Dr. Awdry continues:

"Even if the vast majority of the citizens of one of these countries held the faith of Christ, which is not always true; or even if all their governments expressly claimed that their state is a Christian state, to which there are exceptions; yet when regard is had to their policy, in this part of the world at least, to speak of themselves or of each other as "Christian nations" is rank hypocrisy—a hypocrisy absolutely transparent to Japanese, Chinese and Korean. As nations they are not actuated by Christian motive, but by motives of self-interest simply. These motives have not always free play, because Christian or other ethical ideals and habits make a sufficient number of persons in some of these nations feel uncomfortable in doing an outrageous injustice to influence the action of their rulers. But there is not one great power, unless it were Russia, that would not repudiate in the face of the world the charge of adopting such and such a policy toward an oriental country because it was a Christian policy. For the sake of the future Christianity of the East for which we hope, it is of great importance that the hypocritical and self-righteous cant which we meet with about 'Christian nations' should come to an end."

A similar line of thought inspires an article in the **Arena,** accompanying a cartoon in which the decalogue, modified in accordance with the requirements of even civilized warfare, is represented as receiving the enthusiastic plaudits of the great powers, the Presidents of the United States and France, with Kaiser Wilhelm and King Edward on either side, being conspicuous in the foreground, while in the background on one side Satan presents a face radiant with joy, and on the other a crucifix surrounded by bayonets is dimly seen through the smoke of battle. "Two things," says the **Arena,** "are so universally recognized in this connection as to be axiomatic: 1. War is demoralizing. It lets loose the savage and base passions of men as does nothing else. During war the 'Thou shalt nots' of the old dispensation no less than the peerless law of the new are disregarded as at no other time. 2. The weight and emphasis of Christ's precepts and example were against war and violence of all kinds. So positive are His teachings in the lofty ethical code that stands in the forefront of His ministry—the keynote of His Message found in His Sermon on the Mount—that it is incredible that anyone claiming to be a follower of Christ would dare to justify, much less advocate, a war of aggression. And yet, practically all the great Christian powers to-day, if we except France, are carrying the 'big stick.' In other words, they are preparing for war while insincerely prating of peace, and all of them have either recently engaged in wars of aggression against the weak, or are preparing to crush or exploit some of the small peoples of earth. Is it not time that those who profess to follow the Prince of Peace should unite and insist that their governments display more consistency and less hypocrisy in the presence of this great issue—that they talk less about favoring peace, and work more for the establishment of an international congress of nations and a compulsory international law which should make resort to the arbitrament of force no more permissible between nations than it is permissible between individuals in a well-ordered State."

A Boston Geography of 1800 teaches us that:

"North America has no remarkable high mountains. The most considerable are those known under the general name of the Allegany Mountains. These stretch along in many broken ridges under different names from Hudson River to Georgia. The Andes and the Allegany Mountains are probably the same range, interrupted by the Gulf of Mexico."

ANNOUNCEMENT.

A timely announcement for Churchmen, in connection with this General Convention, is that of arrangements made for an historical setting forth of the life of the Church. A syndicate of laymen has incorporated the Episcopal Church History Company, to assure the production of a series of volumes of best style and art, conveying the story, not so much of that colonial and constructive epoch which largely absorbs former histories, as of the modern Church since organization under the episcopate, and as actually grappling with the vast problems of the new nation.

The Church so relies upon history, whether of the Scripture Chroniclers, the Christian Fathers, or the annalists of her own experience, that the practical value of historical labor such as now undertaken, needs no pointing out. Conditions in our own land and in the whole Anglo-Saxon Church and world have, for the most part, grown into contrast with those of a couple of generations or so ago; and the pulsing life all about us needs accounting for, and is of utmost concern and interest. Even facts involved in the old limitations require careful and comprehensive restatement to adequately show their bearing upon the larger whole of our time. To do such a work fully and fairly, parochial and diocesan local units have to be taken into the count, and the personal touch of eminent lay as well as clerical lives recognized. Thus the title of the work is, "The History of the Episcopal Church and Churchmen in the United States." Bishop Potter of New York and Bishop Satterlee of Washington have accepted advisory editorial relation. The Rev. C. Ernest Smith, D. D., D. C. L., late of Baltimore, now Rector of St. Thomas' Church, Washington, is preparing the diocesan history of Maryland and Washington, and provision has been made for other writers on assigned topics. From the proceeds of the publication it is expected that a large fund will be obtained to be applied to the erection of the National Cathedral of St. Peter and St. Paul in Washington. The post of editor-in-chief has been offered to one of the best-known historical scholars in the American Church, the Rev. C. Ellis Stevens, LL. D. D. C. L., whose previous literary labors have won recognition from learned bodies at home and abroad and from foreign governments, and who was in friendly association and ecclesiastical research with the late Bishop William Stevens Perry (Historiographer of the Church) during the last years of the latter's life. The company has received Dr. Stevens' acceptance, and he will personally prepare from original sources the histories of the Dioceses of New York, Pennsylvania, etc., and the biographical portions of the work, besides supervising the whole—which will combine popularity of style with historical authority. The approval of bishops and other leading Churchmen of different parts of the country has been strongly and heartily accorded, and practical co-operation definitely undertaken. It is to the interest of all Churchmen to make so important an effort worthy in all respects of the American Church. The task is being pressed forward as rapidly as its responsible nature will admit.

American Revised Bible.

The American Bible Society, which recently amended its charter so as to enable it to publish the Revised Bible, has just completed an arrangement with Thomas Nelson & Sons (the owners of the copyright) for the publication of the American Standard Revised Bible.

The American Standard Revised Bible was published in 1901 and since that time has steadily grown in popular favor. Nearly all our ministers use it in their study, and many of them use it entirely in the pulpit, because it is written in present day English and conveys the meaning of the original better than any other translation. It is admitted by the most competent authorities to be the best version of the Scriptures ever published.

The adoption of this version by the managers of the American Bible Society, and the issuing of it at cost price, shows that they are alive to the needs of the present day, in thus placing within the reach of all Sunday Schools and churches this latest and best version of the Scriptures. The Society will issue this version in various sizes and type, bound in cloth bindings suitable for Sunday Schools and church pew use.

Might not the introduction of this Bible into Sunday Schools and churches be made the means of reviving an interest in the reading and study of the Scriptures?

A Second Class Missionary.

A correspondent of the magazine published by the (English) Universities' Mission to Central Africa writes of his voyage out: "Before the tickets were taken I was asked what class I would travel. The boat was not a good one, I was told, and second class would perhaps be uncomfortable. But I happened to hear that another member of the party was going second class, and had never been given the choice of class, and he was a priest. If a priest, why not any one else? I could not help asking. So we all embarked second class on an inferior boat, and I look back on that time as one of the richest experiences of my life. Of course, the people were vulgar and the food was bad and the cabins were crowded, but then here one was able to see real life. We could study them; no doubt they studied us. We watched middle-class foreigners; they watched middle-class English. They judged our country by us; by us also they judged our Church. We had to remember that. And then, after Port Said, how the interest of the occasion doubled and trebled. Quantities of Asiatics came on board and encamped on the lower deck—fathers, mothers and families, together with animals not a few. Parthians and Medes and Elamites, Cretes and Arabians—it was just like the day of Pentecost. And they all had their costumes and customs, and cooked their food on deck, and slept on their merchandise, and smoked and sang, and washed and dressed, and unpacked and bargained; it was enchanting in its novelty and interest. At last I saw the world, the real world, the people that St. Paul saw, the people whose civilization is far older than ours, the people who helped to make our religion for us. At Aden came Indians, with farther interest and new fields of study. We were so near to them because we were second class, and our deck was next to theirs. If we had been first we should have missed half the teaching of the voyage. Besides, why should we go first? Should we not rather have gone third? Who had paid for our tickets? Sunday School children and mothers' meetings and sewing parties and such like at home, who give of their scanty pence to help the heathen, and whose money is obliged to go towards providing ladies and gentlemen with private cabins and dinners of six courses, in order that the said heathen may be reached. What a shock it would have been to St. Paul if he had come on board and seen us Christian missionaries at dinner in the saloon — even the second-class saloon — instead of being camped on the lower deck telling the wonderful works of God to the medley of poor folk there."

Convocation of San Jose.

The regular autumnal meeting was held in All Saints' Church, Palo Alto, on Monday and Tuesday, November 21 and 22. A goodly number of clergy were in attendance, including three or four visitors from the Convocation of San Francisco.

The proceedings were opened with a most bountiful lunch served by the ladies of the parish.

The first session was called to order at 2:30 p. m. by the Dean, the Rev. N. B. W. Gallwey, who opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The Dean then made a verbal report, in which he stated that his special endeavor had been to spur the missionary interest and to complete the raising of the sum apportioned to this convocation for diocesan church extension. As a result he stated that out of 25 parishes and missions in the convocation, six had already completed their apportionment, and that six others had raised the proportion for the first three quarters of the convention year. Altogether $1360.72 have been raised out of a total asked for of $1672; and one quarterly offering remains to be taken on the second Sunday in December. This showing is certainly reason for thanksgiving. Stress was laid upon the various steps of the apportionment: 1st. The Board of Missions divides among the three convocations the total sum voted by the annual convention; 2d. The convocations in their first meeting after convention divide these sums among the several parishes and missions, following the proportion adopted by the Committee on Finance in making the assessment for the Diocesan Fund. These two steps have become fairly well established. The next, or 3d step, is the division of the amounts apportioned to the parishes among the individuals making up the congregation. This is in process of adoption, and is manifestly in the line of sane business.

The Dean further stated his desire to be held at the call of parishes and missions to render what aid lay in his power, especially expressing his hope to be able to visit all the missions during the convention year.

After this report the chairman called for reports of committees, of which the first to report was the committee to prepare a minute in memory of the late Rev. C. Montgomery Hoge. This report was as follows:

In Memory of the Reverend C. Montgomery Hoge.

Convocation of San Jose, Diocese of California,
Palo Alto, November 21, 1904.

The Convocation of San Jose, Diocese of California, chronicles with deep regret the sad death of the Reverend C. Montgomery Hoge, at Monterey, June 24, 1904. Mr. Hoge was born at Fayetteville, Arkansas, in 1832, and came to California in 1856. He entered the ministry of the Methodist Church in 1861, and in 1868 took orders in the Episcopal Church.

The following years of Mr. Hoge's ministry were spent in Arkansas and in Colorado. In 1887 he returned to California, taking up work at Woodland. In 1893 he began his work in Monterey and San Luis Obispo Counties, and he labored in this field faithfully and earnestly until his death. His devotion to his work won for him the respect and esteem of men of all classes and of all shades of belief. His acts of kindness and mercy were numberless, and there are few families in the wide territory that he covered that did not in some way catch the impulse of his kindly Christian spirti.

To his widow the members of San Jose Convocation send these words of appreciation and respect, with the assurance of their heartfelt sympathy and with the prayer that God may comfort her in her deep sorrow.

JOHN A. EMERY,
WM. A. BREWER,
Committee.

The committee appointed at the last meeting of Convocation to report upon the status of the Bible in the Public Schools made informal report by Prof. H. R. Fairclough, in substance as follows:

Status is very clear. The Bible is considered a sectarian book. The Constitution forbids sectarian instruction. The courts have declared the King James Version a sectarian book. Where objection is made, therefore, the Bible is excluded. As a result the Bible is very seldom used in Public Schools. Somewhat used in Normal Schools, but only where objection is not made.

The Rev. Mr. Cutting stated that in Monterey County the Bible is not used in any Public School, and that only one school is opened with the Lord's Prayer.

There was some informal discussion of the **Pacific Churchman,** without much result.

The Dean then called on certain Deputies to the recent General Convention to tell of the convention. The Rev. Mardon D. Wilson told of the discussion on the Canon on Marriage and Divorce. This has been repeatedly published. It may be worth while to repeat the statement that the canon as adopted practically puts an end to remarriage of divorced persons by the Episcopal Church.

The Rev. Mr. Parsons then told of the refusal of the convention to grant permissive use of the Revised Version of the Bible, and expressed the belief that it is simply a matter of education, and that the matter is sure to come up again at Richmond in 1907.

Mr. W. A. M. Van Bokkelen then spoke on "Missionary Finance at the General Convention." At the close of his address, on motion of the Rev. Mr. Parker, a vote of thanks was tendered Mr. Van Bokkelen for his presence and address.

In the evening, after the shortened Evening Prayer, addresses were made by the Rev. E. L. Parsons on "Foreign Missions at the General Convention;" by the Ven. Archdeacon Emery on "Domestic Missions at the General Convention," and by the Rev. F. W. Clampett, D. D., on "The Church's Opportunity for Missionary Leadership."

The session on Tuesday morning began with the Holy Communion at 9 o'clock, which was followed by a discussion on the working out of the Apportionment Plan, with especial reference to its application to the individual members of the Church.

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NOTICE.

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The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

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A. S. LLOYD,
General Secretary.

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CALENDAR.

2—Fast.
4—II. Sunday in Advent. (Violet.)
9—Fast.
11—III. Sunday in Advent. (Violet.)
14—Ember Day.
16—Ember Day. "O Sapientia." Fast.
17—Ember Day.
18—IV. Sunday in Advent. (Violet.)
21—St. Thomas. (Red.)
23—Fast.
25—Christmas Day. (White.)
26—St. Stephen. (Red.)
27—St. John the Evangelist. (White.)
28—The Innocents. (Violet.)
30—Fast.

OFFICIAL JOURNAL

September 28.—Evening, in chapel of Seamen's Institute, San Francisco, confirmed two with address. In San Francisco, married Mr. Ray Washington Taylor and Miss Ethel Satterlee Thompson.

29.—St. Michael and All Angels—a. m., in Church Divinity School chapel, celebrated the Holy Communion. Left the diocese to attend the meeting of the General Convention.

October 5.—a. m., attended opening service of the General Convention in Trinity Church, Boston. p. m., at opening session of the House of Bishops in the chapel of Emmanuel Church, Boston, and continued in attendance until Tuesday, October 25th.

9.—XIX. Sunday after Trinity. a. m., in St. John's, Cambridge, preached.

12.—Evening, addressed "My Neighbor's Club" of students of the Episcopal Theological School, Cambridge. Made an address representing the Church Divinity School of the Pacific, at the dinner of the alumni of the Episcopal Theological School.

13.—Evening, made an address at meeting of the alumni of the Berkeley Divinity School.

15.—Evening, presided at dinner of Pacific Coast delegates and made an address.

18.—St. Luke's Day. In the House of Bishops, took part in the election of missionary bishops for Hankow, Salt Lake and Cuba. p. m., addressed the students of the Boston Theological Institute.

19.—Evening, made an address to sailors at the Sailors' Haven, Boston.

20.—a. m., in Trinity Church, Boston, assisted in the celebration for the alumni of the Berkeley Divinity School. In St. Paul's, Boston, took part with the House of Bishops in the election of missionary bishop for Mexico. p. m., addressed special meeting in the interest of developing more general work among sailors by the appointment of a commission for the purpose by this Convention.

21.—a. m., in Trinity Church, Boston, officiated at morning prayer for the Convention.

23.—XXI. Sunday after Trinity. a. m., in Church of St. John the Evangelist, Boston, took part in the service at the consecration of the Rev. Edward William Osborne as Bishop-Coadjutor of Springfield.

24.—a. m., in St. Paul's, Boston, took part with the House of Bishops in the election of a missionary bishop to assist the Bishop of South Dakota.

26.—a. m., in Trinity College Chapel, Hartford, celebrated the Holy Communion, assisted by the Rev. Drs. G. McC. Fiske and G. B. Morgan, the three classmates acting at the request of the Rev. Dr. Luther, this day inaugurated President of the College.

27.—Received from the Bishop of Rhode Island the Letter Dimissory of the Rev. Kinsley Blodgett.

30.—XXII. Sunday after Trinity. a. m., in St. James' Church, Philadelphia, preached. p. m., addressed St. James' Sunday School.

31.—p. m., officiated at midday prayers and made address in chapel of Deaconesses' Training School, New York City.

November 1.—All Saints' Day. p. m., in St. Luke's Chapel, Berkeley Divinity School, Middletown, Conn., addressed the students.

3.—In Trinity Church, New Haven, Conn., conducted annual diocesan Quiet Day for Women and made four addresses.

6.—XXIII. Sunday after Trinity. a. m., in All Saints' Church, Briarcliff, New York, celebrated the Holy Communion and preached.

Appointments for the visitations for the first half of the year 1905 will be published soon after my return to the diocese. I should be glad to have any memoranda of especial wishes touching dates of such visitations sent to the Diocesan House, 731 California street, San Francisco, **during the first week of December.** WILLIAM F. NICHOLS.

The lay readers of the Diocese of California are hereby reminded of the necessity for the renewal of their licenses at the beginning of the church year. Applications for renewal should be filed as soon as possible with Archdeacon Emery at the Diocesan House, 731 California street, San Francisco.

The Fifty-fifth Annual Convention of the Diocese of California will assemble in Grace Church, San Francisco, at 10:30 a. m. on Tuesday, January 24, 1905. Let every clergyman be present and let us try to have some lay representatives from every parish and mission in the diocese.

PERSONALS.

The Rev. H. A. Cresser, from the Diocese of Florida, is now Rector of St. Peter's Church, Red Bluff, California.

The Rev. Chas. E. Farrar, from the Diocese of Minnesota, is Rector of Emmanuel Church, Grass Valley, California.

The Rev. W. J. O'Brien has accepted a call to the Rectorship of St. Mark's, Yreka, with missionary charge of Fort Jones.

The health of Bishop Brent requires the more or less constant attention of his physician, and this has compelled him regretfully to cancel his engagement to lecture in California under the auspices of the Diocesan Sunday School Commission.

The Rev. Charles Edward Woodcock, D. D., rector of St. John's Church, Detroit, Mich., was elected Bishop of Kentucky, by the Special Council which met at Louisville, November 16th.

The Rev. J. O. Lincoln is now, in addition to his work at the Divinity School, assisting the rector of the parish on Sundays, and Mr. C. H. Chandler, ex-Traveling Secretary of the Brotherhood of St. Andrew, and Mr. L. A. Wood, both of whom are students at the Divinity School, are also assisting the rector on Sundays and in the work of the parish during the week.

The Rev. John T. Bryan has been elected rector of the parish of the Advent, Philadelphia (the church in which Bishop Phillips Brooks began his clerical career), to succeed the Rev. J. Pointz Tyler, now Archdeacon of Virginia. Mr. Bryan, who has lately been in charge of Christ Church, Stroudsburg, Pa., will be remembered in this diocese as at one time rector of St. John's, Stockton, which post he resigned, and afterward took the chair of English in the Government College at Tokyo, Japan. He came here from St. Paul's, Charlottetown, one of the leading churches in Canada, having been ordained by the Bishop of Toronto.

The announcement that the Rev. Floyd J. Mynard has resigned the rectorship of the parish of Our Saviour, Hanford, in this diocese, to accept a call to the rectorship of Great Falls, Montana, will be received with mingled feelings by Mr. Mynard's very numerous friends throughout the diocese, and especially in this city, in Oakland, and in Hanford, where he has worked for the past five years and is regarded with warm affection by his congregation. Mr. Mynard came into this diocese eighteen years ago, to take the charge of a mission in what is now the Southern Diocese, and by his labors and influence as a Christian gentleman, a conscientious citizen and a scholar, he has won the respect and esteem of all with whom he has come in contact. His loss will therefore be widely and deeply felt, while at the same time we congratulate him on his promotion to a larger and more important sphere of usefulness. The parish of Great Falls has a $25,000 church in course of erection, as well as a rectory-house, and its future pastor will have a larger field and brighter prospect for his talents and his acticity than he could have in Hanford. His resignation having been accepted by the vestry to take effect on December 1st, Mr. Mynard will leave at an early date, but not before he has bidden farewell to some of his friends in this city.

CONVOCATION OF THE SAN JOAQUIN.

The autumn meeting of the Convocation of the San Joaquin was held in St. Michael's Church, Fowler, on Tuesday, October 25th. The opening service was set for half-past 10 o'clock, and consisted of the celebration of the Holy Communion with the regular convocation sermon, which was preached by the Rev. H. S. Hanson, of St. James', Fresno, from Hebrews XI, 8. Dean Hanson was also the celebrant at the Eucharist, the gospel being by the Rev. Jonathan Nicholas, of Raymond, and the epistle by the Secretary of Convocation, who was also the minister-in-charge. Immediately after the benediction convocation was called to order, and five clerical and three lay delegates responded to the roll. The report of the Secretary for the last meeting was then read and approved, and, in the absence of the Treasurer, Dean Hanson made a verbal report of the condition of the convocation treasury. A recess was then taken until 3 p. m.

On reassembling the nomination and election of officers for the ensuing two years was immediately taken up, and the Dean having previously stated that the condition of Mrs. Hanson's health made his continued residence in the valley a matter of not a little uncertainty, Rev. A. S. Clark, of Stockton, was nominated to the office of Dean, such nomination being subject to the canonical ratification by the Bishop. This nomination was at once seconded. Mr. Clark then took the floor, and after thanking the convocation for the honor which the nomination conferred upon him, stated that the impaired condition of his health, which made even the duties of his parish something of a tax upon his strength, rendered his acceptance of the position impossible. He therefore asked that his name be withdrawn from before the house. After some discussion, it was then moved that Dean Hanson be nominated to succeed himself, the question of the filling of any possible unexpired term of office being left to be dealt with if necessary at some future meeting. This nomination was carried unanimously.

Rev. William Higgs having announced his expected removal from the district in the near future, Rev. C. L. Thackeray, of Selma, was then elected to be Secretary, and Mr. C. H. Norris, of Fowler, to be Treasurer. An invitation was next extended by the minister-in-charge to hold the May meeting of convocation in St. Luke's Church, Selma, and the Rev. A. S. Clark, of Stockton, was elected convocation preacher. The Dean then spoke of the general missionary work of the district and of the practical veto placed upon effective outside work being done by the clergy through the wide distances which separated the established parishes from so many of the missionary stations. He alluded to and spoke encouragingly of the work at Laton—a work still carried on by himself and the Rev. F. J. Mynard—where it is hoped eventually to erect a church. The Rev. A. S. Clark then moved a vote of thanks to the church people of Fowler for their generous hospitality.

In the evening the regular missionary service of the convocation was held, beginning with the shortened form of evening prayer, which was read by the Rev. C. L. Thackeray, Mr. Nicholas taking the lesson. The speakers consisted of the Rev. A. S. Clark, with the topic "Chrstianity: a Failure or a Success?" The Rev. Jonathan Nicholas, who spoke of "The Peaceableness of the Gospel," and the Rev. C. L. Thackeray, with the topic, "The Need for Consecrated Life and Work." There was a good congregation at this service, the responses being heartily said, and the choir rendering the chants and hymns in an effective and churchly way. The offering, which was for the expenses of the convocation, amounted to $8.25. The pronouncing of the benediction brought to a close this nineteenth meeting of the convocation of the San Joaquin, the second in its history to be held in St. Michael's Church.

SUNDAY SCHOOL COMMISSION.

Lectures in San Francisco.

January 3, 1905—Mr. T. L. Heaton, on "Point of Contact."

January 4, 1905—Rev. C. T. Walkley, on "Home Study and Examinations."

January 10 and 11, 1905—Mr. E. E. Osborn, on "Lesson Presentation, with Blackboard Illustration."

These lectures will be delivered in the Sunday School room of St. Luke's Church, Van Ness avenue and Clay street, and will begin at 8 p. m.

Lectures in Oakland.

January 10—Mr. T. L. Heaton, on topic as above.

January 11—Rev. C. T. Walkley, on topic as above.

January 17 and 18—Mr. E. E. Osborn, on topic as above.

These lectures will be delivered in the Sunday School room of Trinity Church, Twenty-ninth street and Telegraph avenue, Oakland, and will begin at 8 p. m.

DIOCESAN NEWS.

Berkeley—St. Mark's Church.—The Missions Class of this parish held its regular meeting Friday, November 11th, in the Parish House. Prof. T. R. Bacon, of the University of California, read a paper on "The Progress of Christianity in Northern Europe from 800 to 1100 A. D." The lecture dealt with the great missionary movements of this period of history and was most interesting.

Fowler—St. Michael's.—With the services for the twenty-second Sunday after Trinity the Rev. William Higgs closed his ministry at Fowler, to take up work in this city, he having been in charge of St. Michael's since May, 1902, and previous to that time of the combined missions at Fowler and Selma, from September, 1898. At the closing service—which consisted of morning prayer with a celebration of the Holy Communion—there was an unusually full congregation, almost the entire communicant roll presenting themselves to receive the eucharist. The sermon was from Rev. III, 11: "Hold that fast which thou hast, that no man take thy crown." After the service a meeting of the congregation was called by the vestry, and on the motion of the warden a resolution expressing the appreciation of the members of the mission of Mr. Higgs' ministry and their regret at his departure from among them, and bidding him godspeed in his new field, was unanimously passed. It is to be regretted that losses through removal have lately seriously impaired the strength of this loyal and churchly mission, St. Michael's in little more than a year having lost in this way two treasurers of the mission, two presidents of the Women's Guild, two organ-

ists and several of the most faithful members of its choir—a depletion of its financial and working forces which the small numerical strength of the mission renders particularly serious. With its admirably appointed church edifice and its thoroughly churchly feeling and service, it is to be regretted that the sparsity of the population amid which it stands makes the problem of acceptably maintaining the service at St. Michael's a matter of not a little difficulty.

Menlo Park—Trinity Church—The annual sale by the Trinity Church Guild will be held at the rectory on the afternoon of Wednesday, December 7. The patronage of all who are interested is solicited.

San Jose—Trinity Church.—For the first time in some years this parish has made up its full quota of the apportionment for Diocesan Church Extension, that is to say, three-quarters of the year is passed and three-quarters of the amount asked from this parish has been paid. The remaining one-fourth is expected to come from the offering in December.

Trinity Brotherhood is doing a most excellent work among the men of the parish. A large meeting—about fifty in number—recently discussed with much interest "The Advisability of Introducing the Study of the Bible into the Public Schools."

A Non-Sectarian Industrial Home for Women was opened in San Jose on Tuesday, November 22d, taking for its name and title "Beth-Adriel."

San Jose—Christ Church.—Various betterments are being made to the interior of this Church. The pulpit has been remodeled, a pair of altar vases has been donated, new lighting arrangements have been made, and the walls of the nave are in process of improvement. The Rev. Edwin Johnson, who is Vicar of Trinity Church, with special charge of Christ Church, is doing this improvement of the nave with no expense other than the cost of materials.

WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

CALIFORNIA BRANCH.

President—Mrs. James Newlands, 2902 Clay street, San Francisco.

Secretary—Mrs. A. M. Lawver, 1767 Broadway, San Francisco.

Treasurer—Miss L. J. Gibbs, 3525 Washington street, San Francisco.

The quarterly meeting of the Marin County Branch of the Woman's Auxiliary will be held on Thursday, December 8th, at 3 p. m., in the Guild Hall of St. Paul's Church, San Rafael. Bishop Partridge will address the meeting.

M. L. BURREY, Secretary.

The Quarterly Meeting of the Alameda County Branches was held at St. John's Church, November 10th. Although the attendance was not large, the meeting was of unusual interest. Archdeacon Emery was so good as to come and give us his fresh impressions of the General Convention. We felt that we had almost been in Boston, as our memories of the San Francisco Convention aided the speaker's graphic pictures of the salient features of this last meeting—the reverent, impressive opening service with its procession of honored bishops, the interesting incidents connected with the visit of the Archbishop of Canterbury, and the predominance of the missionary spirit, which pervaded not only the Convention, but the whole city.

The offering was for the stipend of Our Own Missionary, whose letter we had the pleasure of hearing, and whose extraordinary progress in acquiring the Chinese language had been remarked to Mr. Emery by Bishop Graves and other missionaries to China.

AMENDMENTS TO CANONS.

Method of Procedure.

Section 560. (a) These Canons may be altered or amended by an affirmative vote of the majority of those voting.

(b) No proposed amendment or addition to the Canons shall be considered or affirmatively acted upon by any Convention (therwise than by referring the same to a Committee to report thereon to the succeeding Annual Convention), unless duplicated copies of such proposed amendment or addition shall have been filed with the Secretary (see Section 37, Constitution) at least twenty days before the meeting of the Convention.

(c) The Secretary shall deliver copies of all proposed amendments or additions to the Canons so filed with him to the Chairman of the Committee on Canons, appointed under Section 165 of these Canons, and such Committee shall report thereon on the first day of the Convention under Order of Business, Section 210(ii.)

(d) Amendments or additions to the Canons may be considered on the report of the aforesaid Committee or of any Special Committee to which such amendment or additions or the subject matter thereof may have been referred at a previous Convention.

(e) The Committee to which any amendment or addition may have been referred as in this section provided, may in its judgment report a substitute for, or change any proposed amendment or addition, and shall report such other amendments to other sections of the Canons as may be required in order to make the Canons homogeneous if the proposed amendment or addition should be adopted.

(f) The Secretary shall have copies of all proposed amendments or additions printed for use of Convention.

Special attention is called to the above section 560 of the Canons of the Diocese of California as adopted in Convention of 1904.

Please note particularly sub-section (b).

MARDON D. WILSON, Secretary.

D. Sebastian Wyart, General of the Order of Trappists, recently died in Rome. Originally a soldier of the Pope's Guard, he was wounded at the battle of Castelfidardo in 1860, and ten years later fought for France against Germany. In '72 he joined the Trappists and later was the founder of the Order of the Catacombs.

Church Extension Fund.

MONTHLY STATEMENT.

Amounts Received for the Year to November 25, 1904.

	Apportionm't	Rec'd
San Francisco—		
Trinity	$1496 00	$374 00
Grace	1044 50	542 87
St. John's	264 50	86 95
Advent	242 00	6 32
St. Luke's	1268 50	543 36
St. Peter's	85 50	79 50
St. Paul's	393 00	147 42
St. Stephen's	222 00	111 40
St. Mary's	43 00	17 02
Good Samaritan	64 50	50 29
St. James'	44 50	29 12
Holy Innocents	29 00	32 74
Oakland—		
St. John's	176 00	104 22
Advent	273 00	98 10
St. Paul's	547 00	306 28
St. Andrew's	29 00	
Trinity	50 00	118 80
Alameda—Christ	419 00	86 40
Berkeley—St. Mark's	406 50	207 80
Belvedere—St. Stephen's	19 00	
Centerville—St. James	14 00	13 45
Corte Madera—Holy Innocents	14 50	17 40
Haywards—Trinity	29 00	9 51
Livermore—Grace	14 00	13 50
Lorin—St. Matthew's	5 75	3 20
Martinez—Grace	36 50	8 80
Mill Val.—Our Saviour	49 00	36 80
Niles—Trinity	10 50	6 00
Pt. Richmond—Trinity	14 00	16 13
San Rafael—St. Paul's	217 00	128 25
Sausalito—Christ	131 00	53 45
Walnut Creek—S. Paul's	7 75	
Ar. Grande—St. Barnabas	6 20	1 90
Belmont—Good Shepherd	17 25	1 25
Ben Lomond—St. Andrew.	14 50	3 80
Gilroy—St. Stephen's	35 50	14 05
Hollister—St. Luke's	16 00	9 65
Jolon—St. Luke's	4 50	4 60
King's City—St. Mark's	9 50	7 20
Los Gatos—St. Luke's	37 00	28 41
Menlo Park—Trinity	140 00	118 35
Monterey—St. James	10 50	15 75
Pacific Grove—St. Mary.	46 00	59 90
Palo Alto—All Saints	114 50	114 50
Paso Robles—St. James	29 00	15 10
Redwood—St. Peter's	31 50	5 25
Salinas—St. Paul's	90 00	49 50
S. Ardo—St. Matthew's	3 50	5 00
S. Jose—Christ	40 00	12 25
Trinity	321 00	285 10
S. Luis Obispo—St. Steph.	33 00	3 20
S. Mateo—St. Matthew's	447 00	463 93
" School	17 00	13 80
S. Miguel—St. John's	5 75	6 90
S. Clara—Holy Saviour	47 00	12 50
S. Cruz—Calvary	107 00	66 34
So. S. Francisco—Grace	8 25	
Watsonville—All Saints.	41 00	35 55
Bakersfield—St. Paul's	84 50	14 00
Fowler—St. Michael's	19 00	29 28
Fresno—St. James'	199 00	30 05
Fresno Flat—Christ		3 40
Hanford—The Saviour	90 50	23 47
Kern—St. Barnabas	8 00	
Madera—Trinity	11 50	
Merced—St. Luke's	23 00	
Modesto—St. Paul's	19 00	10 10
Selma—St. Luke's	23 00	11 40
Sonora—St. James'	30 00	22 04
Stockton—St. John's	358 00	113 42
Tulare—St. John's	9 00	9 82
Tuolumne—St. Michael's	31 00	5 50
Visalia—St. Paul's	11 50	9 95

Summary of Receipts:

Con. San Francisco	$3363 44	
Con. San Jose	1350 77	
Con. San Joaquin	282 49	
Other Sources	154 64	
		$5151 34
Disbursements		6305 00
Account Overdrawn		$1153 66

CORRESPONDENCE.

The Men and Missions.

To the Editor of the **Pacific Churchman.**

Sir: A resolution was passed at the recent General Convention at Boston with a view to enlisting the co-operation of the men of the Church in the direction of a triennial offering for missions. The generous offerings of the Woman's Auxiliary and of the children of the Sunday Schools have enabled the Board of Missions to retain qualified men in the work at home and abroad, who otherwise would of necessity have been recalled. The Church is therefore profoundly indebted to these earnest and enterprising branches of missionary effort for their noble example of zeal and liberality in behalf of the performance of that high commission which our Lord gave to His Church when He imposed upon her the duty of going into all the world and preaching the Gospel to every creature.

And now the Church, realizing the greatness of her responsibility to her Lord and to the nations sitting in darkness and in the shadow of death, appeals to the men to contribute according as God has blessed them, in order that she may strengthen her stakes and lengthen her cords.

Sir, I have every confidence that our men will respond—and respond as American men are ever wont to do—generously, handsomely. I believe, provided that our men in every parish are duly notified by their clergy and through the medium of direct appeals from the Board of Missions, they will gladly seize the opportunity to make a solemn offering to God for the cause of missions at the next and following General Conventions, and I have faith that the first offering will reach the $100,000 mark.

According to Whittaker's Almanac, there are approximately 779,000 communicants in our Church. Estimating the male communicants at one-fifth this number, we have 155,800 men. Every man should be given a pyramid or barrel, into which he should drop, at least, a nickel a week—the price of a very cheap and nasty cigar—and what would be the total amount raised? No less, sir, than $405,080! And this during one year of fifty-two weeks. Multiply this by three—for the men should get to work at once—and what will be the amount ready at hand to offer at the next triennial convention? No less than $1,215,240!

Now admit that three-fourths of our men will still insist on delegating to the women and children the support of our missionary cause, it goes without the saying that the remaining one-fourth will rise to a lofty conception of their duty and make the stupendous sacrifice of a nickel-a-week each—and thus will have contributed at Richmond three years hence some $303,810!

Sir, I know a priest who, by a plan similar to this, has in the last two years succeeded in raising the full apportionments for general and district missions, together with an additional assessment for convocation fund—and he has asked his parishioners to contribute only 2½ cents per week, or a dime per month. The dimes are gathered up by the Daughters of the King.

It is, therefore, apparent that, by this or similar means, the men may, without realizing any sense of loss, make such an offering as will cheer the Board of Missions in their work and enable them to accomplish with ease the great task the Church has delegated to them.

ROBT. L. MACFARLANE.

General Clergy Relief Fund.

New York, November 19, 1904.

To the Editor of the **Pacific Churchman.**

I am sending to you, with this, a copy of the report of the Joint Committee on Nominating Trustees for the General Clergy Relief Fund, which not only illustrates the method and the authority of the General Convention, but the action of the House of Bishops and the House of Deputies concurrently in regard to a work that is of the utmost importance to all the clergy and laity, especially those who do not attend the convention or see the bulky Triennial Journal.

The Joint Committee to nominate Trustees of the Fund for the Relief of Widows and Orphans of Deceased Clergymen, and of Aged, Infirm and Disabled Clergymen (THE GENERAL CLERGY RELIEF FUND), in accordance with Title 3, Canon 8, and their appointment, respectfully report the following nominations:

The Bishop of Pennsylvania, the Bishop of Connecticut, the Rev. Morgan Dix, D. D., the Rev. Reese F. Alsop, D. D., Mr. Elihu Chauncey, Mr. George C. Thomas, Mr. George Wharton Pepper.

In accordance with the resolution creating your committee, which provides that they shall also make such other recommendations as in their judgment may be expedient, they desire

..First: To commend to the attention of the Convention and the Church at large, for their earnest consideration, the carefully prepared and encouraging report of the Trustees.

The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals. The pension and care of the old clergy and their families is a definite and constant duty. There is no uncertainty as to the need, and there ought to be no uncertainty in the method of providing for that need. Although a special day has been recommended by this Convention for an annual offering, yet by reason of the day being pre-empted in certain dioceses, and because of the desire on the part of dioceses and missionary jurisdictions now merged with the General Fund to retain the customary days upon which their offering was taken for this object, it happens that in certain dioceses no special day is set apart or emphasized, and the offering is neglected.

Your committee, therefore, recommend that each diocese and missionary district, unless a day has been set apart, take action at the next diocesan convention or council appointing one definite day of each year when offerings shall be devoted to the General Clergy Relief Fund, and the matter brought before the parishes and congregations thereof by a special sermon upon the subject.

Your committee also, after carefully considering the combinations which have already occurred with the General Clergy Relief Fund, have upon motion

"**Resolved,** That inasmuch as a large number of dioceses and missionary jurisdictions (more than forty) have merged with the General Fund, the remaining dioceses be urged, as far as possible, to follow their example."

Your committee are earnestly impressed with the need of providing for an old age pension which shall be available as a right, by reason of age and years of honorable service, they therefore seriously commend the effort of the Trustees to provide for the old age pension, as planned for in the general canons on this subject. Automatically under this canon every clergyman having reached the age of sixty-four will receive a pension when sufficient funds are provided; they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much desired result. For the sake of missions, for the relief of the worn-out clergy, for the credit of the Church, this most sacred obligation should be taken to heart more fully by our people.

In conclusion the committee desire unanimously to record their approval of the zeal and activity of the officers and trustees and the effective methods which they have used in pressing this matter upon the attention of the Church, and their prompt and sympathetic response to the constant and pathetic appeals for aid and support which come to their attention.

The committee offers the following resolution:

"**Resolved,** That the persons named above be elected Trustees for the ensuing three years."

All of which is respectfully submitted,

(Signed)

The Rt. Rev. GEORGE FRANKLIN SEYMOUR, D. D., LL. D., Bishop of Springfield, Chairman.

The Rt. Rev. JOSEPH H. JOHNSON, D. D., Bishop of Los Angeles.

The Rt. Rev. JAMES STEPTOE JOHNSTON, D. D., Bishop of West Texas.

The Rev. ARTHUR LAWRENCE, D. D., Western Massachusetts.

The Rev. J. H. McILVANE, D. D., Pittsburgh.

The Rev. ROGERS ISRAEL, D. D., Central Pennsylvania.

Col. E. A. STEVENS, Newark.

Mr. P. K. ROOTS, Arkansas.

Mr. T. L. RINGWALT, Nebraska.

The "Message" of the report of the Trustees referred to, in its first paragraph reads as follows:

"The Trustees come to the Convention with a record of goodly accomplishment. The total receipts have increased from $108,538.46 to $220,692.50. Over one hundred thousand dollars have been added to the Permanent or Endowment Fund (as is required when amounts are so designated by contributors) and at the same time over one hundred thousand dollars have been appropriated to annuitants. About forty-five dioceses have either merged with the General Fund or appointed Committees to that end; the beneficiaries have incrased from 387 to 447 (among these a number of missionaries or their widows); the annuities in merged dioceses have been increased many fold, and the mind of the Church has been clarified and informed as to the name, object and scope of the General Fund."

The whole message of the Trustees is worth a careful reading, but is too long to be quoted in such a communication as this.

ALFRED J. P. McCLURE,
Assistant Treasurer and Financial Agent.

SURSUM CORDA.

How softly float those tender notes appealing
'Neath the dim arches of cathedral aisles,
Where I, a penitent, am meekly kneeling,
Lifting sad glances where Madonna smiles.

"Come unto me!" the tender voice is pleading;
Rises rich incense like the breath of prayer; —
Comes to my vision Christ, the Shepherd, leading
His little flock through sunny meadows fair!

"All ye that labor and are heavy laden"—
Rose-light falls on the altar richly dressed,—
Still come to mind the meadow lillies waving—
"Come unto Me, and I will give you rest."

Dear Lord, why will my restless spirit wander,
From this Thy temple, sacred unto Thee?
Why will my soul these precious moments squander?
Where Thou art calling there is rest for me.

"Lift up your hearts!" O Christ, Thy love compelling
Demands my own, wherever I may be.
In meadows greens, or here with anthem swelling
And prayer intoned—I lift my heart to Thee!

JULIA H. S. BUGEIA.

MISSIONARY ITEMS.

The Roman Church in the Philippines.—One great cause for the discontent of the Filipinos with their spiritual guides, the friars and the native priests, is indicated with sufficient plainness in the foll wing passage from the official report of our Bishop Brent:

"What the Philippine hierarchy should be free to do according to the principles of justice and honor is to relax the rule of a celibate clergy locally, to pronounce the church's blessing on every priest who has been and is faithful to one woman, and to excommunicate con amore those who have various queridas. The question is not one of doctrine, but of common morals, which strikes at the root of society, and in which every citizen is concerned."

A lady traveling "Westward Around the World," in one of her letters to the **New York Observer**, a Presbyterian paper, written from the Philippines, pays the following tribute to our Bishop there:

"Bishop Brent and Mr. Rodgers dined with us one evening. We enjoyed them both so much. The Bishop is from Boston and is a most lovely man; his spirit reminds one of Dr. Brooks. He is starting a fine work on a firm foundation, laying large plans, and everybody loves him. I wish we Presbyterians would support our work as the Episcopalians do. They get the best man possible and then support him royally. We get the best man possible and then see how little he can squeeze along on—the Boards are not to be blamed, they have hard enough times, and would gladly do more if they had it to do with. Let us assume our share of the responsibility. The Presbyterian Church may well be proud of her representatives in the Philippines. Let us back them up by our prayers and gifts and now and then a word of cheer."

Dr. Ridley, who has been for many years the devoted Bishop of Caledonia, is seeking benefit to his health by foreign travel and by visiting the mission stations in Japan and other countries. Of a certain lighthouse and its occupants in Sunrise Land he writes: "On the point of land first sighted stands a fine lighthouse. Little did I think when examining it with my spyglass that Christians kept it burning. The evening before we reached Yokohama the leaden sky that had hung over us for a fortnight broke up, and the sun set in splendor that rose like a great sea of glory from the western mountains as the lord of day sank behind them. But what I afterwards heard of the inmates of the lighthouse interested me beyond all the sunsets I ever saw. Its headman was converted and his faith contagious, but his life at first was regarded as obnoxious to the non-Christians. Strict in duty he yet had time for prayer, and he wrestled with God for souls. One night when off duty he prayed that he might not live if he could win no souls. At last the natural dislike of a solitary Christian, whose holy life was a silent protest against all that was heathen, was changed to respect. First one and then another was converted till sixteen were thus brought to the Saviour by this man."

Miss Patteson, sister of the martyred Bishop of Melanesia, presented to the Society for the Propagation of the Gospel, at their meeting in London the other day, a sandalwood box containing the frond of palm which was laid upon the corpse of the bishop when it was put into the canoe by his murderers, together with a cross made out of wood from his hut and a piece of the mat in which the body was wrapped.

As to the year's work in the mission field, the essence of reports from all parts of the field of the English Church Missionary Society was, in the first place, thankfulness for unmistakable signs of blessings; and, secondly, an urgent call for men and means to develop existing work and to enter the inviting doors on every hand. The Church in Sierra Leone had just celebrated the 100th anniversary of the landing of the first Church Missionary Society's missionaries on April 14, 1804. In British East Africa the seven missionaries of twenty years ago had now increased to fifty. Tribe after tribe, as Bishop Peel wrote, was being reached, and tribe after tribe asked in vain for teachers. In Uganda the Church continued to grow rapidly, and exhibited not only the sad immorality and backsliding inevitable where a profession of Christianity spreads rapidly, but bright glimpses of exemplary character and true spirituality. Medical, educational and industrial work was being vigorously prosecuted. In Egypt, Palestine and Turkish Arabia work among the Mussulmans was bringing forth evident fruit, and in Persia several converts had been baptized. In India about 2,500 adults have been baptized.

If there is one person to whom you feel dislike, that is the person of whom you ought never to speak.

"A Careless Traveler" in the **Outlook** gives his "Impressions" of San Francisco and its vicinity. He is disappointed by the hurry and neglect which have spoiled what "might have been made the most beautiful city in America, if not in the world." He laments that it had no time to grow; a city at first of house-boxes and tents, it has never recovered from the misfortune of its early too great commercial prosperity. It is by all odds, he finds, the most wooden city he has ever been in, and its residences curiously follow one model. But the most scathing criticisms of A Careless Traveler are reserved for the San Francisco newspapers, which seemed to him the least enterprising of any important American city. Local pride and public spirit were conspicuously absent from the columns of the two leading journals. On the other hand the Key Route is praised as the best, the cleanest and the most expeditious rapid transit system he has ever known. As regards the residences he finds much more to praise in Berkeley, Oakland, Alameda and San Mateo.

LITERATURE OF THE DAY.

Is There a Santa Claus? Jacob A. Riis. (The Macmillan Co. 75 cts.)—Jacob Riis always writes after a fashion that compels attention, and in this beautiful little book he pulverizes the Aunt Agitates and Cousin Cramchilds; the Gradgrinds and all the Sandford & Merton noxious crowd who waste their miserable lives in teaching the children that two and two invariably make four, and that they must only believe what can be seen and proved. Mr. Riis does it in a very exquisite way, and we should like to be rich enough to give a copy to every child we know. The publishers have done their very best also, to make the book as really and truly beautiful in form as it is in substance.

The Presence of God. Chester Wood. (Young Churchman Co., Milwaukee. $1.00.)—A mingling of devout thoughts in prose and verse, clearly the production of a very reverent mind, and likely to be acceptable to the many who like to have a book of this sort at hand for devotional reading. Its handsome form also helps to make it an acceptable gift.

Organized Labor and Capital. (Jacobs, Philadelphia. $1.)—These are the Bull Lectures for 1094, by Talcott Williams, the Revs. W. Gladden, Geo. Hodges and F. G. Peabody. The titles are: "The Past," "The Corporation," "The Union" and "The People." There is no need to say a word in praise of the authors; they are well known as sane, able men, whose words are the voicing of much pondering. It is a book for the nation; not for the capitalist alone, nor yet for the unionist alone; but there are wise counsels for both. Dr. Peabody puts the case for "the People"—that factor which is so little considered in the fierce conflict between Capital and Labor. He asks—and it is high time such a question was asked—"Are the people a mere corpus vile for industrial vivisection and experiment? Are they the mere spoils of two contending forces, captured in turn by each, as homes along a European frontier are captured by the raids of each army in turn?" Our readers can turn to the book for the answers. And the careful reading of the whole book will well repay all thoughtful men.

Six Incursions (by a Predatory Pew) Into Some Theologic Fastnesses. By Edward Augustus Jenks. (Cooke, New York.)—Our feeble imagination is not equal to any conception of a Predatory Pew, and it would require a further effort, of which we are also incapable, to picture the Pew in its assaults on Theologic Fastnesses. "Theologic" is a new word, but its barbaric clumsiness fits the amazing title exactly. Before the first incursion the author dogmatizes that "Congregationalism as it stands to-day is synonymous with untrammeled religious thought, investigation and belief, with Jesus Christ as its great Head, and Center, and Circumference." Congregationalism as it stood before to-day believed in the Holy Trinity and in the Divinity of Our Lord. On page 227 Mr. Jenks avers that "the doctrine of three distinct Persons, or Entities, in one God seems confusing, and altogether gratuitous and unnecessary." Page 232 it is said of Christ, "He was not God." If Mr. Jenks himself had made even a moderately successful incursion into the Theologic Fastnesses he might possibly have written a wiser book, and in all probability a more modest one. But as it is he has yet to learn that finality of decision is not likely to be conceded to every one who claims infallibility.

Wit and Humor of the American Pulpit—(Jacobs & Co., Philadelphia. 50 cents net.)

One may be extremely fond of a good story, and gifted with the pleasant faculty of appreciating it, but we have to confess that it is rather a dreary business wading through a printed collection of stories. The charm of a story does not reside, after all, in the mere goodness of it. To get the full flavor the living voice is essential, and the grace of spontaneity—the inflow of the story into the conversation, as distinguished from the violent injection of it. But to read a lot of stories is like the drinking of flat soda-water. Still there are many who will revel in a book of this sort, and it will prove quite an unlimited blessing to those pestiferous bores who get up stories, infuse some local color, change the third person into the first, and achieve a dismal success—the fleeting prosperity of the wicked. Still, even that is salvation from worse things, and therefore the compilers are deserving of commendation.

Upland Pastures. Adeline Knapp. (Paul Elder & Co., San Francisco. $3.00 net.)—This book is got up in the dainty fashion which is a marked characteristic of the books put forth by these publishers. The greatest care has been spent on its elaboration, and the issue is a book in every way

Cheap eggs are as good as cheap lamp-chimneys.

MACBETH.

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

The work of each hour has its own benediction and is lightened by the spirit with which I enter upon it.

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delightful. The type is especially good and suggestive of the Kelmscott Press. The contents are in every way worthy of their careful setting. It is a book for a lover of nature; for bright sunny days on clear heights, where the air is as wine, and every breath vitalizes and realizes the very joy of existence. The writer is keenly observant of the smallest details of the world around her; flowers, plants, birds and the multiform creeping things. She has also the fascinating gift of leading her readers on to share her own vivid interest in all these things. Here and there also are words of wisdom to which it would be well if readers took good heed. For instance: "But what if, after all, life with our fellows is a giving instead of the receiving we are wont to think it? What if, after all, the sure outlook upon society will one day show us that our neighbor is put here that we may have the great, the inestimable joy of living for him?" (p. 39). The passage needs to be read with its context to give it its full force and beauty, but for that we must send our readers to the book itself, in the surety that they will find in it what Mrs. Carlyle used to call "a good joy."

The Cynic's Calendar of Revised Wisdom. (Paul Elder & Co. 75 cts.)—Comparisons are "ojious," said a great authority—Sairey Gamp, wasn't it?—and in their saner moments—if they have such sorrowful lapses—the compilers of this travesty of wise sayings must be troubled by compunctious doubts as to whether they are really wiser than their fathers, and qualified to revise the wisdom of the ages. One of their new-born oracles, however, is justified by the large sales of the first and kindred series of this calendar: "Nothing succeeds like failure." But the success recalls Carlyle's grim verdict on the people of London: "Five millions of people mostly—."

Goop Tales. By Gelett Burgess. (F. A. Stokes & Co., New York. $1.50.)—We never could understand the humor of Mr. Burgess; even the radiance of the Purple Cow was not in it with the beloved Cheshire Cat. We don't admire the bulbous-headed Goops; they only suggest the turnips we used to fashion long ago into a ghastly semblance of the human face. Nor do we care much for their morals; or, rather, for the author's—that is, of course, the morals he evolves from Goops. But it must be our own fault, for we submitted the book to a jury of one—age ten or so—and the verdict approached the ecstatic. Therefore nothing remains for us but to bow with the best grace to superior insight.

Yosemite Legends. Bertha H. Smith. Drawings by Florence Lundberg. (Paul Elder & Co., San Francisco. $2.)—The Legends are written with a charm and grace of words which ought to win for them a large circle of readers. It is quite refreshing to learn that if this new land is barren of fairies, brownies and all the delight belonging to the relation of their ways and doings, there are some tolerable substitutes in the old Indian myths. The colored illustrations are very clever,—all of them give that idea of vast spaces which is characteristic of the Yosemite, but Mirror Lake, El Capitan, and the Three Brothers are especially beautiful. The publishers deserve very great credit for the production of such a book as this. Every detail of type, paper, borders, binding, witnesses to a control of fine taste, and a care that leaves not the amallest thing uncared for.

The Unpardonable War. James Barnes. (The Macmillan Co., 66 Fifth avenue, New York. $1.50.)—This book recalls that Battle of Dorking which stirred up England to good purpose years ago. The prophetic soul of the author has forecast an Unpardonable War between this country and England, brought about by the conscienceless devices of a gang of scheming politicians of the very lowest type, with the most disastrous results to both parties. Mr. Barnes has possibly had chances of studying Patent Office Records, or it is possible that the fearful inventions for butchering men which he foretells, may be the coinage of his own brain. Anyway he has written a very graphic and a very interesting book. If it is a novel with a purpose, there is no aggravating obtrusion of the moral. The story flows along as easily as if it were a story of real happenings. There are, however, two very obvious morals: the potentialities of sordid, vulgar, money-grubbing politicians for creating trouble beyond the dreams of sane men; and the urgent need of some more drastic law than exists now to keep these powers of evil within due limit. The idea is clearly conceived and well worked out, and ought to be very extensively read.

The Girls' Calendar (Whittaker, New York,), is compiled by the Girls' Friendly Society, and would be a delightful gift for an earnest-minded girl. Each page is full of quotations, chosen with unerring good judgment from the "best things." So are the exquisite little photographs.

MAGAZINES.

The November **XIXth Century and After** has at least two articles which ought to interest the clergy especially: Free Thought in the Church of England, and a reply to a late paper of W. H. Mallock's in which he made a characteristic attack on received beliefs. But there is no lack of other matter—indeed every article is worth careful reading.

December Magazines.

Everybody's' "Frenzied Finance" is more dramatic and exciting than ever. Fiction cannot hold its own—not even the **Dimiest**—with this graphic Battle of the Titans.——The **Atlantic Monthly** promises a remarkable excellence for the year that is coming: Thoreau's Private Journal, The Leland Papers—and Leland was poet, scholar, gypsy, revolutionist, and nearly everything else—Domestic Science, Musical Criticism, and a new feature, Significant Books, and the continuance of those essays by the best writers which have always been one of the best and most distinctive features of this magazine. The **Atlantic** is to the ephemeral and sensation-hunting magazines of the day as enduring literature is to the sloppy novels of the decadent unwholesomes H. H.

As an accentuation of remarks in a recent issue, we quote the fololwing trenchant remarks by the Guardian, in a review of the just issued bulky appendix to Hastings' Dictionary of the Bible. For those remarks apply exactly to the American practice of gently guiding the reviewer to appreciative judgments by deluging him, not only with elegant extracts, but saving him the trouble of using whatever critical faculties he may be possessed of. We are as lazy as the next man, but there is a trouble we object to be saved from. In this office there is an abnormal law of gravitation, which invariably flutters these forecasts into the waste-basket.

"We are afraid, however, that we must protest without qualification against one piece of editorial policy which he has adopted. With the review copy of this extra volume he has enclosed a letter informing the editor which of the articles are, in his judgment, the most important and the most original. Now, had this information been given in the preface, it would have been quite legitimate for him to have expressed his opinion, and the public would, no doubt, have been grateful to him for it. He is in a better position to judge of the relative value of the contributions to his excellent Dictionary than any reviewer can hope to be, for, in truth, no reviewer is competent to appraise all the articles in a work such as this. But ot give this opinion in a letter which the public do not see is to encourage the reviewer (for reviewers are but human, and like to be excused needless labor) to adopt it and use it as his own. This is a skillful but, wen venture to think, an undesirable method of advertising, and ought not to be. It would be unworthy of Dr. Hastings' reputation to adopt such an artifice, with a full appreciation of its consequences; and we very willingly believe that his hints to reviewers were forwarded with the most honorable intentions. None the less, we trust, for the credit of British scholarship, that in future enterprises he will be content to let his work speak for itself, or that, if he claims the double part of editor and critic, he will print his critical observations in his preface."

Literary Note.

Thomas Whittaker published November 1st "The Reasonableness of Christianity," by Rev. Walter J. Carey, with an introduction by Canon Scott Holland.

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Owing to the excellence of Syrup of Figs, the universal satisfaction which it gives and the immense demand for it, imitations have been made, tried and condemned, but there are individual druggists to be found, here and there, who do not maintain the dignity and principles of the profession and whose greed gets the better of their judgment, and who do not hesitate to recommend and try to sell the imitations in order to make a larger profit. Such preparations sometimes have the name—" Syrup of Figs"—or "Fig Syrup" and of some piratical concern, or fictitious fig syrup company, printed on the package, but they never have the full name of the Company—California Fig Syrup Co.—printed on the front of the package. The imitations should be rejected because they are injurious to the system. In order to sell the imitations they find it necessary to resort to misrepresentation or deception, and whenever a dealer passes off on a customer a preparation under the name of "Syrup of Figs" or "Fig Syrup," which does not bear the full name of the California Fig Syrup Co. printed on the front of the package, he is attempting to deceive and mislead the patron who has been so unfortunate as to enter his establishment, whether it be large or small, for if the dealer resorts to misrepresentation and and deception in one case he will do so with other medicinal agents, and in the filling of physicians' prescriptions, and should be avoided by every one who values health and happiness. Knowing that the great majority of druggists are reliable, we supply the immense demand for our excellent remedy entirely through the druggists, of whom it may be purchased everywhere, in original packages only, at the regular price of fifty cents per bottle, but as exceptions exist it is necessary to inform the public of the facts, in order that all may decline or return any imitation which may be sold to them. If it does not bear the full name of the Company—California Fig Syrup Co.—printed on the front of every package, do not hesitate to return the article and to demand the return of your money, and in future go to one of the better class of druggists who will sell you what you wish and the best of everything in his line at reasonable prices.

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